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From the Pastor's Journal.

THE END OF A TRANSGRESSOR.

In a congregation where I steadily laboured in the ministry several years, Mr. R. was a constant attendant on my ministrations. His parents were pious, and had early instructed him in the doctrines and duties of the Christian religion. He evidently, at times, had a conviction of his sinfulness, and need of forgiveness, and like others, resolved on future repentance. He always confessed that he knew his duty; and hoped some day to comply with it, but never evinced a readiness to submit to God. But ere many years had elapsed, he was attacked with a disease that baffled all medical skill, and after about three months from its commencement, prostrated him in the grave.

During his illness, I frequently visited and conversed with him, always urging him to comply with the requirements of the gospel, and to repent and believe in Christ; but the same reluctance to obey the gospel constantly prevailed. He did not think his sickness dangerous; he should soon be well again. "He intended to attend religious meetings; he knew religion was needful, and hoped he should before long obtain it," was his uniform language. His disease daily became more alarming, but his carelessness continued. About ten days before he died, when I entered the room where he was confined, I found him apparently in the agony of death. Conscience had now commenced her fearful office, and terrors, "as in an awful day," had taken possession of his soul. All was fear within, and horror, past imagination, was visible in his countenance. His room was truly a scene of horror. "Oh!" he exclaimed, "once I might have been saved, but now it is too late. God says to me, because I have called, and you have refused, therefore I will laugh at your calamity, and mock when your fear cometh. When your destruction cometh as a whirlwind, you shall call and I will not answer; you shall seek me early, but you shall not find me." He will not answer me; I am dying, and my poor soul will be in hell, ere long. Oh, had I mountains of gold, I would give them freely for an interest in Christ. But, Oh, it is too late. I am lost, lost for ever. Prayers were offered up for him, but no relief did he obtain, nor could I encourage him by all the promises of the gospel to repenting sinners. "They are not for me," was his only reply.

Early the next morning, I hastened to see him, if living. I found him alive, and in a very comfortable state. I said to him, "God hath heard prayer, and prolonged your life. You have yet a little space for repentance, and be entreated to improve it, for you cannot recover." "O," he replied, "I shall now get well." "Be not deceived," was my reply; "suffer me to be faithful to you—you cannot live long." He replied, "If you talk after this manner, I will not hear you preach any more." I tried, but in vain, to fix his mind on the necessity of preparation for death. He would not regard it. He changed the subject, and went on for some minutes to relate the circumstances preceding, attending, and following the victory gained by Gen. Jackson, during the last war, at New-Orleans. I remarked that this topic was not interesting to me at that time, but he disregarded all I said to him; he did not even invite me to pray with him, as he always had done before. I spent an hour with him, but he evinced no disposition to hear prayer. I withdrew, and called again in an hour afterwards, but he evinced a resolution not to hear me pray for him. I then left him. A day or two afterwards, his senses failed him; reason was dethroned, and all means were useless to lead him to repentance. He languished seven or eight days, until, in his last struggle, reason evidently began to resume its empire; he started from his pillow in great terror, uttered a few dreadful groans, and expired.

From the Christian Index.

SEED LONG BURIED.

Mr. Flavel, on one occasion, preached from this passage:—"If any man love not the Lord Jesus Christ, let him be anathema maranatha." The discourse was unusually solemn, particularly the explanation of the words "anathema maranatha;" "cursed with a curse, cursed of God with a grievous and bitter curse." At the conclusion of the service, when Mr. Flavel arose to pronounce the benediction, he paused and said,—"How shall I bless this whole assembly, when every person in it who loveth not the Lord Jesus Christ, is anathema maranatha?" The solemnity of this address affected the audience, and a true gentleman, a person of rank, was so overcome by his feelings, that he fell senseless to the floor. In the congregation was a lad named Luke Short,

then fifteen years old, and a native of Dartmouth. Soon after, he went to America, where he passed the rest of his life, first at Marblehead, and afterwards at Middleborough, Mass. Mr. Short's life was lengthened much beyond the usual time.—When a hundred years old, he had sufficient strength to work on his farm, and his mental faculties were very little impaired. Hitherto he had lived in carelessness and sin; he was now "a sinner a hundred years old," and apparently ready to "die accursed." But one day as he sat in the field, he busied himself in reflecting on his past life. Recurring to the events of his youth, his memory fixed upon Mr. Flavel's discourse above alluded to, a considerable part of which he was able to recollect. The affectionate earnestness of the preachers manner, the important truths he delivered, and the effects produced on the congregation, were brought fresh to his mind. The blessing of God accompanied his meditation; he felt that he had not "loved the Lord Jesus Christ;" he feared the dreadful "anathema;" conviction was followed by repentance; and at length this aged sinner obtained peace through the blood of atonement, and was "found in the way of righteousness." He joined the congregational church at Middleborough, and to the day of his death, which took place in his one hundred and sixteenth year, gave pleasing evidences of piety.

ENCOURAGEMENT TO PREACHERS.

He who is desirous of doing good, and for that end, preaches, explains, and enforces the truth, will feel no small degree of uneasiness if he does not find his labours attended with some degree of success. It is not sufficient that he prays, studies, and labours, but his benevolent mind will be anxious to hear of some good effect. Let none, however, engaged in this sacred work, despair. Who can tell what the net contains while it is under water? Who can know the extent of his usefulness while in the present state? The two following anecdotes may afford encouragement for ministers:—

A minister of the gospel was about thirty years ago called to the important work of preaching to his fellow sinners the unsearchable riches of Christ; but being extremely diffident of his abilities, and having preached for several years seemingly to little purpose, he came to a resolution to preach no more. Happening to be much straitened in his sermons, on a Lord's day afternoon, and drinking tea afterwards with some Christian friends, he hinted his intention to them, and declared that he could not preach even that same evening. They represented the disappointment it must be to a large congregation, who were assembling together, as no other minister could then be obtained to supply his place, and therefore, they begged he would try once more. Just at that instant a person knocked at the door, and, being admitted, it proved to be a good old experienced Christian, who lived at a considerable distance, and she said she came on purpose to desire Mr. — to preach that evening from a particular passage of scripture; she said she could not account for it, but she could not be happy without coming from home to desire it might be preached from that evening. Being asked what the text was, she said she could not tell where it was, but the words are these: "Then I said, I will speak no more in his name; but his word was as a fire shut up in my bones, and I was weary with forbearing, and I could not stay." This extraordinary circumstance so struck the preacher, that he submitted to preach from these words that evening; he experienced much liberty, and has continued ever since, with wonderful success and comfort.

N. B. The good woman has often protested since, that she knew nothing of the minister's intention, or the debate about his preaching.

The late Rev. Mr. Warrow, of Manchester, a little before his death, was complaining to some of his people, that he had not been made the instrument of calling one soul to the knowledge of truth, for the last eight years of his ministry. He preached but two sermons after this, before the Lord called him to himself, and soon after his death, between twenty and thirty persons proposed themselves as church members, who had been called under Mr. W.'s last sermons. Let not ministers think their work is done, while they can preach another sermon, or speak another word.—*Buck.*

AN ACCOUNT OF THE HISTORY, MANNERS, AND CUSTOMS OF THE INDIAN NATIONS.

BY THE REV. JOHN HECKEVELDER.

Mr. Editor.—Permit me to introduce to you, and through you to the notice of your numerous Readers, extracts from an interesting work, on the Character, Manners, Language &c. of the American Indians.—Coming as they do from under the inspection of the learned Peter S. Duponceau, Esq. Secretary to a Committee of the American Philosophical Society, and forming part of a Report of that Committee, they will be read with much confidence of their correctness, and I have no doubt the reader will derive much pleasure and profit from a perusal of them.

Respectfully yours W. C.

York, Sept. 1832.

Mr. Keckewelder's work is Dedicated to CASPAR WIEFAR, D. M. PRESIDENT OF THE AMERICAN PHILOSOPHICAL SOCIETY, &c. &c.

(Extracts from the Dedication and Introduction.)
"Having, at your particular request, undertaken the arduous task, of giving to the Historical Committee of our Society, an Account of those Indian Nations and Tribes which once inhabited Pennsylvania and the adjoining States, including those who are known by the name of the 'Six Nations; I have now, as far as has been in my power, complied with your wishes, or at least I have endeavoured so to do."
"The sure way to obtain correct ideas, and a true knowledge of the characters, customs, manners, &c. of the Indians, and to learn their history, is to dwell among them for some time, and having acquired their language, the information

wished for will be obtained in the common way; that is, by paying attention to their discourses with each other on different subjects, and occasionally asking them questions; always watching for the proper opportunity, when they do not suspect your motives, and are disposed to be free and open with you."

"If we ought, or wish to know the history of those nations from whom we have obtained the country we now live in, we must also wish to be informed of the means by which that country fell into our hands, and what has become of its original inhabitants. To meet this object, I have given their traditions respecting their first coming into our country, and their own history of the causes of their emigrating from it."

"My long residence among those nations in the constant habit of unrestrained familiarity, has enabled me to know them well, and made me intimately acquainted with the manners, customs, character and disposition of those men of nature, when uncorrupted by European vices. Of these, I think I could draw a highly interesting picture, if I possessed adequate powers of description; but the talent of writing is not to be acquired in the wilderness, among savages. I have felt it, however, to be a duty incumbent upon me to make the attempt, and I have done it in the following pages, with a rude but faithful pencil. I have spent a great part of my life among those people, and have been treated by them with uniform kindness and hospitality. I have witnessed their virtues and experienced their goodness. I owe them a debt of gratitude, which I cannot account better than by presenting to the world this plain unadorned picture, which I have drawn in the spirit of candour and truth. Alas! in a few years, perhaps, they will have entirely disappeared from the face of the earth, and all that will be remembered of them will be that they existed and were numbered among the barbarous tribes that once inhabited this vast Continent. At least, let it not be said, that among the whole race of white Christian men, not one single individual could be found, who, rising above the cloud of prejudice with which the pride of civilization has surrounded the original inhabitants of this land, would undertake the task of doing justice to their many excellent qualities, and raise a small frail monument to their memory."

"Lenni Lenape being the national and proper name of the people we call 'Delawares,' I have retained this name, or for brevity's sake, called them simply Lenape, as they do themselves in most instances. Their name signifies 'original people,' a race of human beings who are the same that they were in the beginning, unchanged and unmix'd."

"These people (the Lenni Lenape,) are known and called by all the western, northern, and some of the southern nations, by the name of Wapanachki, which the Europeans have corrupted into Apanaki, Openagi, Abnaguis, and Abenakis. All these names, however differently written, and improperly understood by authors, point to one and the same people, the Lenape, who are by this compound word, called, 'people of the rising of the Sun,' or, as we would say, Eastlanders; and are acknowledged by near forty Indian tribes, whom we call nations, as being their grandfathers. All these nations, derived from the same stock, recognise each other as Wapanachki, which among them is a generic name."

"The name 'Delawares,' which we give to these people, is unknown in their language, and I well remember the time when they thought the whites had given it to them in derision; but they were reconciled to it, on being told that it was the name of a great white chief, Lord de la War, which had been given to them and their river. As they are fond of being named after distinguished men, they were rather pleased, considering it as a compliment."

"The Mahicans have been called by so many different names,* that I was at a loss which to adopt, so that the reader might know what people were meant. Look! call them 'Mohicans,' which is nearest to their real name Mahicanni, which, of course, I have adopted."

"The name 'Nanticoques' I have left as generally used, though properly it should be Nantico, or after the English pronunciation Nantico."

"The 'Canai,' I call by their proper name. I allude here to those people we call Canais, Canois, Coney, Canawags, Kankawags, Canawese."

"With regard to the Five, or Six Nations, I have called them by different names, such as are most common, and well understood. The Lenape (Delawares) are never heard to say 'Six Nations,' and it is a rare thing to hear these people named by them otherwise than Mengwe; the Mahicanni call them *Magua*, and even most white people call them *Mingoes*. When I therefore have said the Five or Six Nations, I have only used our own mode of speaking, not that of the Indians, who never look upon them as having been so many nations; but divisions and tribes, who as united, have become a nation. Thus, when the Lenape (Delawares) happen to name them as one body, the word they make use of implies 'the five divisions together, or united,' as will be seen in another part of this work. I call them also *Iroquois*, after the French and some English writers."

"The Wyandots or Wyandots are the same whom the French call *Hurons* and sometimes *Guyandots*. Father Sagard, a French Missionary who lived among them in the 17th century, and has written an account of his mission, and a kind of dictionary of their language, says their proper name is *Ahouandote*, from whence it is evident that the English appellation Wyandots has been derived."

"There being so many words in the language of the Lenape and their kindred tribes, the sound cannot well be represented according to the English pronunciation, I have in general adopted for them the German mode of spelling.—The ch,

* The Dutch called them Mahikanders; the French, Mourigans, and Mahingans; the English, Mohicans, Mobeagans, Mobeagans, Muhheekawag, Schatikooks, River Indians.

particularly before a consonant, is a strong guttural, and unless an Englishman has the use of the Greek χ , he will not be able to pronounce it, as in the words *Chasquem* (Indian corn), *Chetol*, (many) *Ches* (a skin) *Chowchschis* (an old woman), and great many more. Sometimes, indeed, in the middle of a word substitutes may be found which may do, as in the word *Ninaachtak* (brethren,) which might be written, *Nenaughtok*, but this will seldom answer. This is probably the reason why so many English authors have written Indian words so incorrectly, far more so than the French Authors."

"The Delawares have neither of the letters R, F, nor V, in their language, though they easily learn to pronounce them. They have a consonant peculiar to them and other Indians, which is a sibilant, and which we represent by W. It is produced by a soft whistling; and is not unpleasant to the ear, although it comes before a consonant. It is not unlike the English sound *wh* in what, but not so round or full, and rather more whistled. W before a vowel is pronounced as in English."

JOHN HECKEVELDER.

HISTORICAL TRADITIONS OF THE INDIANS.

"The Lenni Lenape (according to the traditions handed down to them by their ancestors) resided many hundred years ago, in a very distant country in the western part of the American continent. For some reason, which I do not find accounted for, they determined on migrating to the eastward, and accordingly set out together in a body. After a very long journey, and many night's encampments* by the way, they at length arrived on the *Namasi Sipu*, or Mississippi, where they fell in with the *Mengwe*, who had likewise emigrated from a distant country, and had struck upon this river somewhat higher up. Their object was the same with that of the Delawares; they were proceeding on to the eastward, until they should find a country that pleased them. The spies which the Lenape had sent forward for the purpose of reconnoitring, had long before their arrival discovered that the country east of the Mississippi was inhabited by a very powerful nation who had many large towns built on the great rivers flowing through their land. These people (as I was told) called themselves *Tulligen* or *Tulligeci*. Colonel John Gibson, however, a gentleman, who has a thorough knowledge of the Indians, and speaks several of their languages, is of opinion that they were not called *Tulligen*, but *Alligeci*, and it would seem that he is right, from the traces of their name which still remain in the country, the Allegheny river and mountains having indubitably been named after them. The Delawares still call the former *Alligeci Sipi*, the River of the Alligewi. We have adopted, I know not for what reason, its Iroquois name, Ohio, which the French had literally translated into *La Belle Riviere*, The Beautiful River. A branch of it, however, still retains the ancient name Allegheny."

"Many wonderful things are told of this famous people.—They are said to have been remarkably tall and stout, and there is a tradition that there were giants among them, people of a much larger size than the tallest of the Lenape. It is related that they had built to themselves regular fortifications or entrenchments, from whence they would sally out, but were generally repulsed. I have seen many of the fortifications said to have been built by them, two of which, in particular, were remarkable. One of them was near the mouth of the river Huron, which empties itself into the Lake St. Clair, on the north side of that Lake, at the distance of about 20 miles N. E. of Detroit. This spot of ground was, in the year 1786, owned and occupied by a Mr. Tucker. The other works, properly entrenchments, being walls or banks of earth regularly thrown up, with a deep ditch on the outside, were on the Huron river, east of the Sandusky, about six or eight miles from Lake Erie. Outside of the gateways of each of these two entrenchments, which lay within a mile of each other, were a number of large flat mounds, in which, the Indian pilot said, were buried hundreds of the slain *Tulligewi*, whom I shall hereafter with Col. Gibson call *Alligeci*. Of these entrenchments, Mr. Abraham Steiner, who was with me at the time, when I saw them, gave a very accurate description, which was published at Philadelphia, in 1789, or 1790, in some periodical work the name of which I cannot at present remember."

"When the Lenape arrived on the banks of the Mississippi, they sent a message to *Alligewi* to request permission to settle themselves in that neighbourhood. This was refused them, but they obtained leave to pass through the country and seek a settlement farther to the eastward. They accordingly began to cross the *Namasi Sipi*, when the *Alligewi* seeing that their numbers were so very great, and in fact they consisted in many thousands, made a furious attack on those who had crossed; threatening them all with destruction, if they dared to persist in coming over to their side of the river. Fired at the treachery of these people, and the great loss of men they had sustained, and besides, not being prepared for a conflict, the Lenape consulted on what was to be done; whether to retreat in the best manner they could, or to try their strength, and let the enemy see that they were not cowards, but men, and too high-minded to suffer themselves to be driven off before they had made a trial of their strength, and were convinced that the enemy was too powerful for them. The *Mengwe*, who had hitherto been satisfied with being spectators from a distance, offered to join them, on condition that, after conquering the country, they should be entitled to share it with them; their proposal was accepted, and the resolution was taken by the two nations to conquer or die."

"Having thus united their forces, the Lenape and *Mengwe* declared war against the *Alligewi*, and great battles were fought, in which many warriors fell on both sides. The enemy fortified their

large towns and erected fortifications, especially on large rivers, and near lakes, where they were successively attacked and sometimes stormed by the allies. An engagement took place in which hundreds fell, who were afterwards buried in holes or laid together in heaps and covered over with earth. No quarters were given, so that the *Alligewi*, at last, finding that their destruction was inevitable if they persisted in their obstinacy, abandoned the country to the conquerors, and fled down the Mississippi river, from whence they never returned. The war which was carried on with this nation, lasted many years, during which the Lenape lost a great number of their warriors, while the *Mengwe* would always hang back in the rear, leaving them to face the enemy. In the end, the conquerors divided the country between themselves; the *Mengwe* made choice of the lands in the vicinity of the great Lakes, and on their tributary streams, and the Lenape took possession of the country to the south. For a long period of time, some say many hundred years, the two nations resided peaceably in this country, and increased very fast; some of their most enterprising huntsmen and warriors, crossed the great swamps, and falling on streams running to the eastward, followed them down to the great Bay River; thence into the Bay itself, which we call Chesapeake. As they pursued their travels, partly by land, and partly by water, sometimes near and at other times on the great Saltwater Lake, as they call the Sea, they discovered the great River, which we call the Delaware; and thence exploring still eastward, the *Scheyichbi* country, now named New Jersey, they arrived at another great stream, that which we call the Hudson or North River. Satisfied with what they had seen, they, (or some of them) after a long absence, returned to their nation and reported the discoveries they had made; they described the country they had discovered, as abounding in game and various kinds of fruits; and the rivers and bays, with fish, tortoises, &c. together with abundance of water-fowl, and no enemy to be dreaded. They considered the event as a fortunate one for them, and concluding this to be the country destined for them by the Great Spirit, they began to emigrate thither, as yet but in small bodies, so as not to be straitened for want of provisions by the way, some even lying by for a whole year; at last they settled on the four great rivers (which we call Delaware, Hudson, Susquehanna, and Potomack) making the Delaware, to which they gave the name of "*Lenapevittituck*," (the river or stream of the Lenape) the centre of their possessions."

"They say however, that the whole of their nation did not reach this country; that many remained behind in order to aid and assist that great body of their people, which had not crossed the *Namasi Sipi*, but had retreated into the interior of the country on the other side, on being informed of the reception which those who had crossed had met with, and probably thinking that they had all been killed by the enemy."

"Their nation finally became divided into three separate bodies; the larger body, which they suppose to be half of the whole, were settled on the Atlantic, and the other half was again divided into two parts, one of which the strongest as they suppose, remained beyond the Mississippi, and the remainder where they left them, on that side of the river."

"Those of the Delawares who fixed their abode on the shores of the Atlantic divided themselves into three tribes. Two of them distinguished by the names of the *Turle* and the *Turkey*, the former calling themselves *Unamis* and the other *Undachigo*, chose those grounds to settle on, which lay nearest to the sea, between the coast and the high mountains. As they multiplied, their settlements extended from the *Mohicanittuck* (river of the Mohicans, which we call the North or Hudson river) to beyond the Potomack. Many families with their connexions choosing to live by themselves were scattered not only on the larger but also on the smaller streams, throughout the country, having towns and villages, where they lived together in separate bodies, in each of which a chief resided; those chiefs, however, were subordinate (by their own free will, the only kind of subordination, which the Indians know) to the head chiefs or great council of the nation, whom they officially informed of all events or occurrences affecting the general interest which came to their knowledge. The third tribe, the *Wolf*, commonly called the *Minsi*, which we have corrupted into *Monsies*, had chosen to live back of the two other tribes, and formed a kind of bulwark for their protection, watching the motions of the *Mengwe*, and being at hand to afford their aid in case of a rupture with them. The *Minsi* were considered the most warlike and active branch of the Lenape. They extended their settlements, from the *Minsink*, a place named after them, where they had their council seat and fire, quite up to the Hudson on the east; and to the west or south west far beyond the *Susquehanna*: their northern boundaries were supposed originally to be the heads of the great rivers *Susquehanna* and *Delaware*, and their southern boundaries that ridge of hills known in New Jersey by the name of *Muskenecum*, and in Pennsylvania, by those of *Lehigh*, *Coghnewago*, &c. Within this boundary were their principal settlements; and even as late as the year 1742, they had a town, with a large peach orchard, on the tract of land where *Nazareth*, in Pennsylvania, has since been built; another on *Lehigh*, (the west branch of the Delaware), and others beyond the blue ridge, besides small family settlements here and there scattered."

"From the above three tribes, the *Unami Undachigo*, and the *Minsi*, comprising together the

* The *Glades*, that is to say that they crossed the mountains.

† Meaning the river *Susquehanna*, which they call "the great Bay River," from where the west branch falls into the main stream.

‡ The word "Hittuck" in the language of the Delawares, means a rapid stream; "Sipi," or "Sigu," is the proper name for a river.

* Night's encampment, is a halt of one year at a place.

† The Iroquois, or Five Nations.

